

Ukrainian Catholic Youth Organization

ЮНАЦТВО

AL 10199  
Danilak Martin  
HOLDEN

Y  
O  
U  
T  
H



ЖОВТЕНЬ - ЛИСТОПАД, 1951  
OCTOBER - NOVEMBER, 1951

№ 7. ч. 8-9 — Vol. 7. No. 8-9

UNIVERSITY LIBRARY  
UNIVERSITY OF ALBERTA



ЮНАЦТВО—Доміняльний Орган Українського Католицького Юнацтва (УКУ)  
Виходить раз у місяць.  
Річна передплата \$1.00  
Поодинокі число 10ц.

Address of Manager:

YOUTH, 10746 - 102nd Street,  
Edmonton, Alberta

YOUTH—Official Organ of the Ukrainian Catholic Youth of Canada.

Published monthly.

Subscription \$1.00 per year.

Single copy 10c.

Address of Editor:

P. O. BOX "G"  
Mundare, Alberta.

AUTHORIZED AS SECOND-CLASS MAIL, POST OFFICE DEPARTMENT, OTTAWA

Christmas is just around the corner! Don't forget to send the "YOUTH" subscription as a gift to your friends and to send your friendly gift to the "YOUTH."

PLEASE RENEW MY SUBSCRIPTION!

To the Circulation Manager, YOUTH 10746 - 102nd St., Edmonton

I enclose herewith the sum of \$..... as my renewal subscription to "Youth."

NAME.....

ADDRESS.....



**The HOME of Quality CUTS**

Phone 25892

ESSENTIAL TO YOUR PRINTING REQUIREMENTS

**PAZDER CUT ENGRAVING**  
9737-109 ST. EDMONTON, ALBERTA

A six-year-old girl went into a bank and asked to see the president. A courteous clerk showed her into his private office. She explained that her girls' club was raising money for a new club house, and would he please contribute?

The banker laid a dollar bill and a dime on the desk and said: "That's your choice, Miss."

She picked up the dime and said: "My mother always taught me to take the smallest piece." Picking up the dollar bill also, she added: "But, so I won't lose this dime, I'll take this piece of paper to wrap it up in."

\* \* \* \*

Nothing is happiness which is not shared by at least one other; nothing is sorrow unless it is borne alone.

For Air Conditioning, Heating and Plumbing Installations and Service, phone

**PETER HRYCIW**

at 319 or 364

Two Hills, Alberta

Agent for full line of M. M. Farm Machinery

Ukrainian Catholic Youth Organization

*Dedicated by Mr. Martin Danylak  
R.R. 2 Holden, Alberta, 1964*



# ЮНАЦТВО YOUTH

Рік VII. Число 8-9.

Едмонтон, Алберта

Жовтень-Листопад, 1951



п. ВАСИЛЬ ЄЛИНЯК

Патриарх-Піонер українського поселення в Канаді.

Віктор Купченко.

# Мій Заспів

(В скороченні)

Клонилося сонце дозаходу,  
Будився легіт у просторі,  
Стелились долом довгі тіні  
І тонули в пшеничнім морі.

Ось на обрії широкий вийшов  
Юнак хороший ізза гаю,  
Своїм вірлиним зором глянув  
По тім казково-гарнім краю....

Пішов пшеничними ланами —  
Голубить рясний, повний колос;  
Ступив зеленими луками —  
І вчув неземно-дивний голос:

“А правда? — гарна це країна!  
А правда — весело тут жити!  
Нема чого у сум вдаватись  
І вид у землю свій хилити!

Нема потреби вам співати  
Сумних пісень ходя' фармами!  
Бо їх давно вже проспівали  
Мами над своїми дітками.

Уже давно їх розгубили  
Батьки далекими шляхами, —  
Іще як кров стежки багрила  
За босими за їх ногами....

Як прокладали білим тілом  
Шляхи від моря аж по гори,  
А кров їх свіжа все зрешала  
Канадські, дикі ще простори.

Та в сумі того всього, сину,  
Ось бачиш успіхи великі —  
Благословила важкі труди  
Десниця Господа-Владики!”....

\* \* \*

Клонилося сонце низько-низько,  
Лягали тіні долинами....  
І знов пронісся тихий голос  
Над половілими житами:

“А правда — гарна це країна?  
І весело по ній ходити!  
Гей, буде поле і пшеницю,  
Овес і жито й льон родити....

Розкішно буде випасатись  
В шовкових травах худобина,  
А ви будете будувати  
Собі вже двори — не хатини....

І зникне в вас тужлива пісня!  
А дух обновлені ідеї  
Родитиме. Бо вільні люди,  
То не погорджені плебеї.

Бо вас зродив народ шукання —  
Батьки, що впавши, знов вставали  
І шух за шухом, крок за кроком  
Ішли вперед і — здобували.

Бо вас зродили люди Духа,  
Що не корились злочій долі,  
Народ — що все вставав-змагався,  
Що простував до Сонця-Волі!”

\* \* \*

Останні блиски цілували  
Верхи дерев, хрести свячені,  
А там — розплилися в просторах  
І розгубились у вселенній.

Зміж шумів знов піднявся голос:  
“Мій сину, статок все в вас буде!...  
Склонись в пошані над землею,  
В яку лягли батьківські труди.

І помяни батьківські болі  
І матірні важкі терпіння  
Та й помолись, щоб в вік святились  
В нащадків їх святі стремління.

Та й напиши — на вічну славу —  
Про них лицарську епопею,  
Хай прославляться їхні труди  
Перед Канадською Сімею!”



# 60 Years in the New World

This year we celebrate the sixtieth anniversary of the settling in Canada of the first Ukrainians. Because of the importance of this great event, every Ukrainian settlement throughout Canada did its best to honor these pioneers. And when we witness these festivities, we should not only praise these noble people, but also learn from them how to conduct our own life according to their

loved us — their children — and wanted us to be more fortunate in life than they were.

These pioneers were people who loved the land. They wanted to find land upon which they could work freely and enjoy the fruits of their labor. This their love of the land was the key that opened to civilization the wide-spread Prairies of Canada.

And how industrious and endur-



Преосв. Кир Ніль Саварин, ЧСВВ., вітає Прем'єра Канади Ст. Ларан, з нагоди його відвідин у Мондері, де він вшанував своєю присутністю і гарячою промовою Ювілей 60-ліття поселення українців в Канаді.

worthy example. What can we learn from them?

First, our Ukrainian settlers in Canada were people of great courage. It takes the greatest courage to leave your native land, your town, your friends and close relatives and to go into an unknown country thousands of miles away, a country with a new, unheard of before language and customs. But these pioneers did this! They did this because they

ing these people were! To clear these vast areas of bushes and brush, of rocks and sloughs, and to build the roads and towns in this wilderness was no easy task. A whole lifetime of strenuous labor, from sunrise to sunset, was hardly enough to accomplish these great achievements. But they did this — these worthy pioneers from the Ukraine!

Finally, we can but admire their faithfulness to their religion, their

filial attachment to their church and the tender love of their Ukrainian nation. We read in chronicles and hear from eye-witnesses how they longed for church services; how they walked miles and miles to meet a Ukrainian priest to baptise their infants, etc. They preserved all their national heritage, culture and customs and taught their children to love and cherish same. That is why the Ukrainian people played so important a role in forming the present Canadian culture and stand out as an important national group in the all-Canadian mosaic.

All these great qualities of our fathers are an inspiration to us, their

descendants. We should not allow even one of them to be lost; we should take notice of them and do our best to preserve all they handed over to us and make certain that the following generation will not lose these noble characteristics through our fault.

Let us prove ourselves worthy of our great fathers — the Ukrainian pioneers of Canada! This will be their greatest consolation on this memorable anniversary.

They looked for a land of freedom and opportunity, and they found it in the vast prairies of our glorious Canada!

## ІДЕЯ ЛИСТОПАДУ

У ці листопадові сірі дні наша думка й серце линуць в далекі сторони — у Рідний Край — на могили тих, що своє юне життя зложили на жертвнику Батьківщини. Їх чин — їх любов і їх жертва зроджує у нас подив, розпалює в нас огонь любови, підносить високо горді чола... Ми також нарід — не раби — ми свідомі своєї гідності й свого права — права на вільне життя, на Самостійну Українську Державу. І того права ми не зречемось ніколи й ніколи не перестанемо за нього змагатися — аж до остаточної перемоги!

Листопад — це символ того нашого змагання. Це не є якесь відірване явище в історії — це ще один вияв народної волі й бажання свobodного самостійного життя, ще одне кільце в цьому ланцюгові жертв, що тягнеться через століття. Він вяже нас з Козаччиною і з Княжою добою — найкращою добою в нашій історії.

Листопад — це не те що було, але те, що живе сьогодні, повна свідомість себе і своїх прав — велика любов і велика жертва — це не спомин — але дійсність і чин. За той ідеал, за волю народу і сьогодні бо-

ряться кращі сини народу — одні працею і стражданнями, інші зо зброєю в руках, у рядах героїської У.П.А. — Української Повстанчої Армії.

І для нас Листопад не чужий, не тільки спомин недавньої слави батьків, бо й нас, що живемо на вільній землі, вяже, охоплює велика ідея Листопаду. Ми, може більше як хто інший, можемо оцінити вартість вільного життя і рівночасно працювати, щоб прискіпити день освободження Рідного Краю. Сьогодні ідея Самостійної України зачинає набирати щораз більше конкретних форм у світовій політиці. Як одинока здорова розв'язка проблеми Східної Європи й світового мира. Саме тому не соромитись нам ні свого походження ні приналежності до української нації — але явними культурними виступами розбудовувати й поширювати ту ідею між своїми й чужими.

Хоч сьогодні ми розкинені по всьому світі, ми не є одинцем; ми не сміємо розплистись в чужому морю — пропасти, бо нас вяже в одну ідею вільної України — велика ідея Листопаду.

М. Товтрівч.





## The Royal Family

In the several past months certain members of the Royal Family were in the news. His Majesty, King George VI, underwent a serious successful lung operation. During those critical days the thoughts of all the people were turned to the King, while their eyes and prayers were turned to the King of kings, God. And now, by the grace of God, the King is peacefully recovering and gaining strength before returning to resume his duties. It is the sincerest desire of us all that God may preserve for us our beloved King long to reign over us.

Her Royal Highness Princess Elizabeth and her husband Prince Philip

have now completed their tour of Canada. All Canadians waited impatiently to meet them for the first time. Having fulfilled her duties as a good daughter to her ailing father, and seeing that he was out of danger, the Princess made the strenuous tour. Throughout this trip her always ready and sympathetic smile and the noble features of her husband gave evidence that this young couple are worthy children of their forefathers and worthy of the positions they now occupy. It was the greatest pleasure for us, Canadians, to see these wonderful people. It is our prayer that the Almighty protect them and save them for us to see again in the not-too-distant future.

ПРИВІТ, ПОДИВ, ПОШАНУ, ЛЮБОВ І ПОКЛІН

**БАТЬКАМ ПІОНІРАМ**

складає Українське Католицьке Юнацтво.

# GOING MY WAY?

By BROTHER S. METHODIUS  
F.S.C.

## CHRISTIAN COURTSHIP

Some of you — those who can never be satisfied — will not be content. They will say, as usual, that this is beating around the bush and that what they "really want to know" will remain unanswered. My answer is that neither the column "Going My Way?" nor the "Forum Letters" nor the pulpit or the classroom is the proper vehicle for discussing problems of sex. Besides that, nine out of ten of you know — if not ninety-nine out of every hundred — what's right and what's wrong; and whenever you do encounter an honest doubt you can get the answer from the priest, in or out of confession, as you may prefer.

Now, Christian courtship is quite different from pagan courtship — courtship as thought of and practised by the world — a world that does not know Jesus Christ — or at least does not love Him! And philosophically, ultimately, the difference stems from the contrary concepts of the nature and dignity of man and of marriage.

It is a sad observation, yet true, that too many Catholics are more inclined to accept the world's low standards for dates and courtship than the harder but infinitely higher and nobler standard of Our Lord. The one aim of these remarks is to lead you back to the Christian ideal — if you have strayed from it; and to convince you that only by practising it will you be happy both before and after marriage.

Take the nature of man. If you think of man as a high-grade animal or a cultured brute, you are not going to be very backward about taking liberties on dates and in courtship. And the farther you go, the more you will definitely regard your Catholic Faith as a burden, a brake, a nuisance, and an object of hatred and of rejection! Your conscience will harden! Your religion will cease to be a life-giving dynamo and the chief source of your strength, consolation and merit. You will begin to rationalize! You will find no particular reason not to indulge your lustful passions, to sacrifice, to carry your Cross!

The world's cheap idea of the nature of

man and marriage has progressively popularized and sought to justify psychologically such lowly and sub-human euphemisms as "good times", "companionate marriage", "birth control" and, of course, "divorce". In proportion as you "go" for the way of the world or let it "suck you in", you too will dive below the level of reasonable (not to say) Christian living.

But, if you regard your girl and yourself as Temples of the Holy Ghost — which you are — then you will be mighty careful not to pollute those Temples — either hers or your own! For, as St. Paul plainly says: "If any man defile the Temple of God, him shall God destroy!" And again: "This is the will of God — your sanctification; that you should abstain from fornication. That every one of you should know how to possess his vessel in sanctification and honour. Not in the passion of lust, like the Gentiles who know not God... For God hath not called us to uncleanness but unto sanctification. Therefore, he that despises these things, despises not man but God who also has given His Spirit in us."

Once convinced that you and your girl are Temples of God, you will do everything you can, in a positive way, and at any price, to retain or regain your personal purity and to protect the modesty and loveliness of the girl you respect — even as St. Joseph kept himself spotless, and safeguarded the virginity of Mary the Mother of God!

Living up to the Christian ideal of holy purity obviously implies the greatest caution and prudence with regard to such things as kissing, embracing, dancing and drinking. Not that any of these things is wrong in itself, but you can never forget — much as you would like to — that fact of concupiscence. That fact means that human nature is upset, that the law of the flesh is ceaselessly fighting the law of the mind. Because of this fact, it is all too easy to ignite the passions. And it is all too hard not to follow the "simple" way of the world which ignores the struggle, tries to forget, pretends, sells the priceless Christian heritage of life divine for the sordid mess of sense-



nerve-and-muscle life lived in the barnyard.

Not to wind up in this pigsty, you need a program. You will consecrate yourselves to the Mother of God and St. Joseph. You will frequently tap divine grace at its fountains in this world — Mass and Holy Communion, confession and prayer. You will never be too much alone. You will understandingly break away at the first sign of danger. You will not over-emphasize the merely physical, bodily aspects of dates and courtship but will rather, in proportion, also cultivate your mutual interests of mind and heart: a taste for good reading and music, conversation and sports. You will learn how to walk — and like it. You will gradually learn to prefer to keep out of night-clubs and hot-spots because it will dawn on you that "the world is too much with us" really means something.

Falsely you think, "Priests and religious teachers do not understand the force of fallen nature." They do. The Mother of God is "our tainted nature's solitary boast." And St. Paul himself put it in writing for the world that he knew the sting of the flesh. As a matter of fact, because of their studies and the thousands of true-life dramas priests and religious teachers see and hear, they happen to be the best qualified men in the world to understand and to sympathize. But they respect the truth and love Jesus Christ. They will not tell you black is white or that yielding to temptation is not a sin.

Learn to buck up under pressure. Pray for the grace and strength of the saints!

Never make the stupid mistake of thinking the saints had a different nature, lived impossible and unreal lives. The saints had what it takes. Learn your lesson from them. With regard to the problems that come up between you and your girl, you will never "come through" unless by the grace of God and your own Christian heroism.

Pray that your girl may be as strong as St. Agatha. Agatha said to the judge and her executioner: "I die gladly. Aren't you ashamed to touch my breasts — you who were nourished by your mother's breasts?" And, as for yourself, pray that you may be as strong as St. Thomas Aquinas. He was confronted by an attractive but evil girl and he drove her out of his room with a

fiery fagot! He would not dilly-dally with the occasion of sin!

You may be tempted to think remarks such as these are "way out of focus," that "this is the twentieth century, Brother: forget it!" Don't fool yourself. If you don't see eye to eye with the saints, you are the one out of focus. They knew and loved Jesus Christ. They saw the value of their bodies and souls. They understood the language of heaven and hell.

And do not drown yourself in a stream of false self-pity: "Why am I tempted so?" "I can't put up with these things five, six, seven years!" — Get your bearings. There are thousands of young men and women your age, as healthy as you, as strong, as capable of love, who have vowed their chastity to God for life. Some of them ARE

#### YOUR OWN BROTHERS AND SISTERS!

Remember whose disciple you are. "If any man will come after Me, let him deny himself, and take up his cross daily, and follow Me." — Take up your cross . . . not Our Lord's, not anybody else's . . . your own. And what is your cross, if not these temptations, these things that go against your grain, these forbidden yet attractive pleasures? — "And follow Me." That is — along the road to Calvary: that hard, narrow, steep and rickety road which leads to crucifixion — to the crucifixion of your flesh and its concupiscences!

If you buckle under pressure now; if you spoil your Christian courtship; if you make an orgy out of dates — you wander off that road; you get onto the Broadway of self-indulgence, comfort, lust — the highway of sin, death, destruction, hell! You throw away your cross, you cease to be a Christian. For, you must have a cross to be a Christian. You must carry it to the dreadful death of Calvary. Yes, death! You and she must die!

This is not sad. Bring on no flowers. Ring no mourning bells. Write no requiems or "Vichnaya Pamiat." Listen once again to the great St. Paul: "If you live according to the flesh, you shall die; but if by the Spirit you mortify the deeds of the flesh, you shall live." It is again the Christian contradiction, the paradox of life and death. "For he that shall save his life shall lose it;

# Привіт З'їздові К. А. в Саскатуні

Світлий З'їзде Католицької Акції,  
Дорогі Делегати У.К.Ю.!

Організаційне життя українців католиків у цілій Канаді живо пульсує. Доказом цього є наради, з'їзди, конгреси, святкування 60-річчя нашого носелення, що відбувалися й відбуваються у всіх Ексархатах. Теж іде посилені акція в організаційному секторі. Це помічуємо, коли уважно переглядаємо нашу пресу. Це могу я сказати, як представник і дієцезальний Голова У.К.Ю. Західного Ексархату.

Ми в себе в Едмонтоні мали цього року З'їзд Б.У.К., Апостольства Молитви, відбули І. Конгрес Українців Католиків Західної Канади то черговий З'їзд У.К.Ю., на якому вибрано нову Управу.

Це саме помічуємо ми і в нашій сусідній Дієцезії, Вашому Ексархаті. Якраз цей Перший З'їзд Української Католицької Акції є показником цього. Під батьківською опікою Вашого Преосвященного Кир Андрея і вмілим світським проводом Ви включаєтеся в ритм великої української католицької спільноти в Канаді й поступаєте вперед.

Сьогодні мені припала велика честь привітати Вас, Шановні Зібрані, Делегати У.К.Ю., від Дієцезальної Управи Українського Католицького Юнацтва Апостольського Ексархату Західної Канади і наших 25 Відділів, що розкинені в Алберті та Бритійській Колумбії й більше чим 700 зорганізованих членів. Сердечно вітаючи цей З'їзд і бажаючи повних успіхів у ділових

нарадах — хочу ще додати кілька думок.

На Саскачеванський Ексархат припадає окрема місія, а на наше дороге У.К.Ю. зокрема. Пригадаймо собі тільки, що Українське Католицьке Юнацтво взяло свій початок зі Саскатуну в 1942 році. Наша ідейна молодь бачила, що тільки в єдності сила, а в силі наш успіх. Тому У.К.Ю. взяло такий великий розмах і своїми організаційними клітинами покрило цілу Канаду. Однак, коли ми в нашій організації не працювали б, а тільки раділи числом Відділів і членів, тоді праця наших попередників була б безплідною, а ми показали б негідними їх наслідниками.

Ми мусимо все тямити на ці заложення, які лягли в наші організаційні основи. Нашою ціллю є не лише зорганізувати Українськи Католицьку Молодь Канади, але теж виховати її на добрих католиків, свідомих українців і здорових горожан Канади.

Кожний виразно бачить, що світ тепер поділився на два табори. Проти себе стали дві потуги: дух-ідеал і матерія-знищення. Першу групу становлять католики цілого світу. Вони на глибоких основах Євангелія і навчання Церкви хотять будувати світ, щоб у ньому царював Христос і найшла гідне місце соціальна справедливість. До другої групи причислили себе всі явні чи скриті приклонники п'ятираменної язви, яка має свій освідок у Кремлі. Вони своїм матеріалізмом, позбутим усіх основ природного і Божого закону, хочуть наче ці звіздані опоясати світ, щоб з нього виссати й елемінувати всі здорові сили, щоб опісля скорше прийшло знищення й на місце добра прийшло до голосу зло. Від нас залежить хто перемістить. Вправді ми не маємо своїх дивізій, не маємо своїх гармат чи атомових бомб, але ми маємо глибоку віру й основи християнського світосприймання. Коли тільки гідно і на кожному місці виявлятимемо себе без остраху карними членами католицького табору, включимо себе в організаційне життя наших товариств, тоді можемо бути спокійні, що правда перемістить. Для нас буде це честь, бо ми в цьому теж співпрацювали. Коли б було інакше і то не дай Боже, тоді через

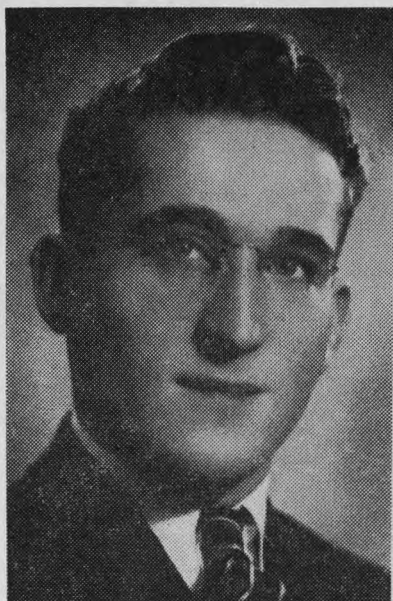
## CHRISTIAN COURTSHIP

and he that shall lose his life, for My sake, shall save it."

It all leads to but one conclusion: **By the Cross, dear young friend — the Cross of Chaste Christian Courtship — you will most assuredly suffer, but you have nothing worthwhile to lose and you have everything worthwhile to gain.** If you nail your lustful passions on the Cross of Chaste Christian Courtship you will enjoy the Resurrection of a happy, holy, everlasting marriage!

God bless, strengthen and encourage you!





п. МАРТИН БОДНАР

Голова Пров. Управи У.К.Ю. Західного  
Ексархату.

свою оспалість і байдужність доведемо до того, що над демократичним і християнським світом запанує диявол, так як воно тепер є на Сході Європи, в Китаю і так званих "народних демократіях". Тому будьмо уважні і не ставмося легкодушно до всіх проявів сьогоднішнього світу. Ми в ньому живемо і мусимо впливати на нього, щоб він був таким, як ми собі бажаємо.

Друга справа, на яку хочу звернути увагу і сказати кілька слів, це те, що ми канадійсько-українська молодь, нащадки наших славних поселенців маємо ще окремі обов'язки, які не лежать на молоді іншої національності, що складаються на велику канадійську сімю.

Ми канадійсько-українська молодь маємо в своїх жилах кров славних оборонців культури і цивілізації, що на протязі сторіч обороняли Європу перед небезпекою азійського Джінгісхана. Це було так колись. Подібно воно й тепер. Сьогодні теж український нарід у Старому Краю стоїть в тяжкій боротьбі з Джінгісханом з Москви, який різними рафінованими способами хоче змести з лиша землі все те, що українське і християнське.

Ми канадійські українці, молодь зокрема,

маємо старатися своєю працею, своєю поведінкою, своїми досягненнями доказати, що життя наших близьких в Україні нам дороге, ми ним цікавимося, дорожимо і вміємо гідно постати за збереження демократичних принципів у життю народів. Бо незалежності України бажають не лише українці в Україні та в широкому світі. Незалежності й релігійної та національної свободи бажаємо країні наших батьків теж ми українська католицька молодь в Канаді. Бо незалежність України є запорукою спокою і кращого розвою нашої дорогої Канади.

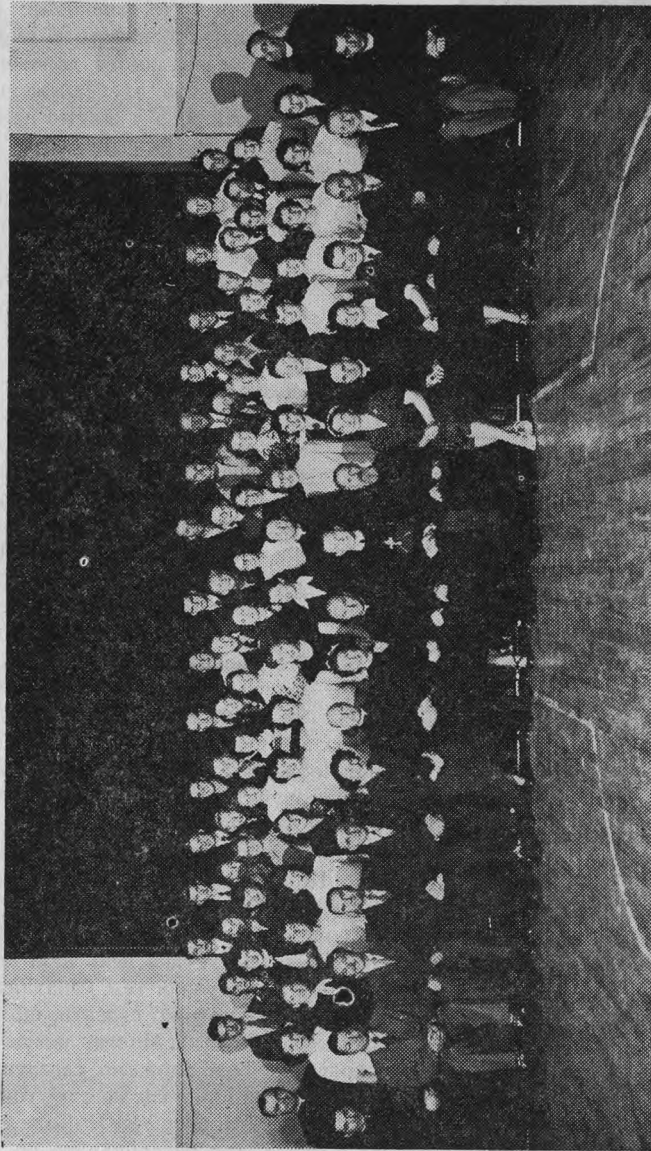
Тому не забуваймо на наші обов'язки канадійських українців, які на нас сьогодні спадають. Ми маємо бути гідними репрезентантами великого українського народу, що тепер кривавиться в московській тюрмі народів. Ми маємо освідомлювати наше українське оточення тут в Канаді про небезпеку, яка грозить нашій спільноті від безбожного комунізму. Ми маємо виказувати, що комунізм не лише грозить нам, але всьому демократичному світові.

Щоб виповнити це велике завдання мусимо одначе самі пам'ятати хто ми такі і якого ми роду. Мусимо любити віру своїх батьків, бути відданими Католиками східного обряду, вивчати українську мову, нею послуговуватися й її не встидатися. Бо знання більше мов тільки збагачує наш ум і ставить нас в ряди високо-культурних націй. Щоб прислужитися українській справі мусимо любити українську культуру, знати історію країни наших батьків, плекати українську пісню, старатися, щоб українські цінності збагачували теж канадійську культуру. Тоді зможемо сказати, що ми Українська Католицька Молодь розуміємо наші обов'язки. Тоді зможемо сказати, що любов Батьківщини в нас не є пустою фразою.

Дорогі Делегати УКЮ! Коли розідетеся із цього З'їзду не забувайте на три важливі правди і їх розпилюйте довкруги себе. Вони такі: Українське Католицьке Юнацтво це практикуючі християни, свідомі українці і добрі горожани Канади.

Sailor: "I can't marry you. We have nothing in common. Why, you wouldn't know port from starboard."

Girl: "Well, I can read, can't I? And all the bottles have labels on them."



ІНСТРУКТОРИ Й КУРСАНТИ ПЯТИХ ЛІТНИХ КУРСІВ,  
що відбулись в Едмонтоні, Алта., в липні і серпні ц. р.

Сталих учасників було коло 50 — з вечірними надзвичайними учасниками — 70. Курси виховують нові кадри свідомої української католицької молоді.

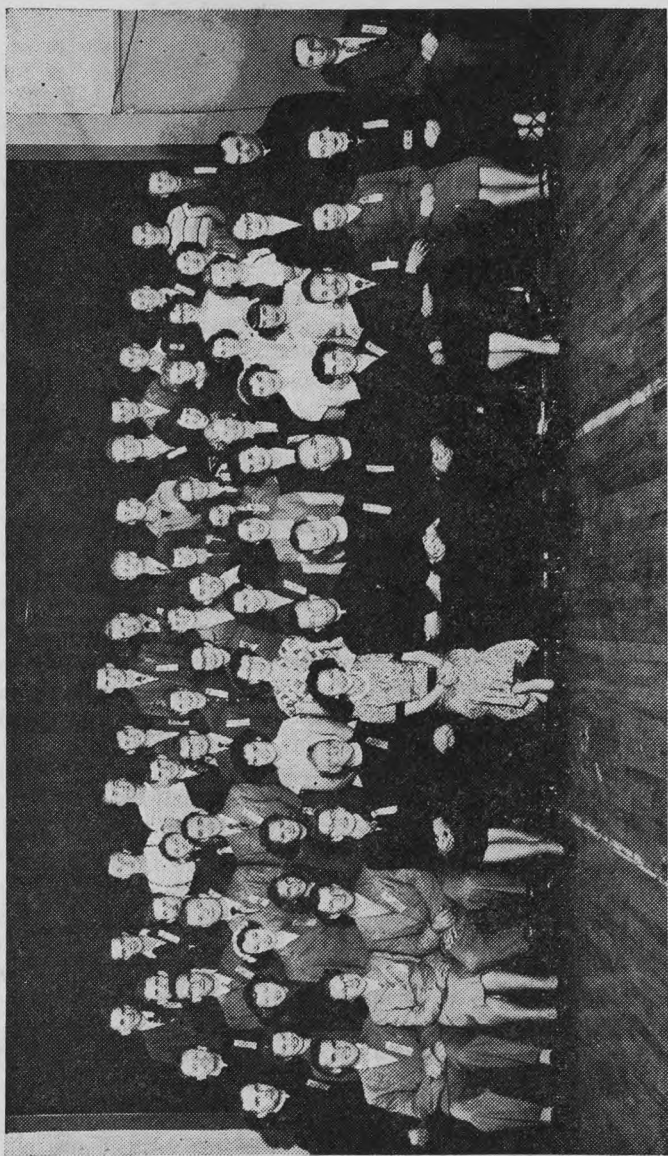
Н. Павлосюк.

## Л И С Т О П А Д

Хилились прапори до слави  
І зливою падав куль град....  
Від Полтви полки до Полтави....  
Це був — Листопад.

Стогнали зранені долини  
І груди зранені людей....  
Це діти ішли України  
Здійснити накази Ідей!





Учасники нарад У.К.Ю. Алберти з Преосв. Кир Нілем посередині.

Наради відбулися в рамках З'їзду Українців Католиків Західного Ексархату. На з'їзді обговорено пекучі організаційні справи й вибрано нову Провінційнальну Управу У.К.Ю. Західного Ексархату.

І падало листя до долу,  
І гнулись верхи деревин....  
І падали жертви по полі  
За волю, за правду, за чин!

Сховалось сонце за хмару,  
А землю сповив чорний гад....  
О, честь тобі, славний Лицарю:  
Це твій був тоді — Листопад.

# What Do You Know?

about

## THE MOST IMPORTANT KNOWLEDGE

People nowadays learn a great deal. They study about everything; every line of knowledge is pursued to the utmost. Of all this learning, the knowledge of God is of the greatest importance; it is even more important than all other knowledges combined.

The knowledge of God is the beginning and end of our whole existence. Who knows God, loves Him; who loves God, serves Him. Why do we love our country and serve it better than those who came to this country from some other country? Because we know it better and appreciate it more than the people from other lands do. Is respect, love and attachment to someone not caused by knowing that person? And if God is so little loved, would it not be because He is so little known?

Having a good knowledge of God benefits us. It is, first of all, a sure guide to a peaceful, happy and correct life. It inestimably aids us in the difficult task of saving our souls and it strengthens our faith.

Through knowledge of God we are apt to better appreciate the beauty of our faith. For those seeking the truth, it is a great help. It is the best protection from various harmful human errors and is an excellent school for the training of minds, especially those of young people.

For a more vivid picture of what knowledge of God can do, let us, for a moment, look at those who know not God. Was it not they that crucified the Son of God? Was it not they that caused the most horrible scenes of persecutions of Christians for the entire three first centuries of Christianity and every now and then since then? Was it not the lack of knowing God that led ancient religions to such ravages? And the great injustices, confusions, fears, sufferings, superstitions, empty and wasted and broken lives, sin, discontent and prejudices — are all these not the sad consequences of not knowing God?

It can therefore be said that because of

its great importance, knowledge of God is an obligation. We know from the Bible that Christ commanded His disciples to go and spread the knowledge of God throughout the world. If they were commanded to do this, are we then not obliged to acquire that knowledge? What more, can anyone be a good Christian and practise his religion without knowing his Creator?

But, instead of seeing the knowledge of God, we see ignorance reigning in most, even Christian, minds. They seem even to try to escape knowing God. That is why so many today live a rather pagan life, although with only a small effort and a bit of good will they could easily lead a real and worthy life. It may be their own laziness, influence of bad example, preoccupation of worldly things that lead them to this; but whatever the cause may be, it is a sign of the great indifference which reigns in the hearts and minds of so many modern people.

How can this so badly needed knowledge of God be acquired? Human mind has the power to learn new truths by comparing two already known ones. Using this power we can easily learn that God exists, certain qualities of His, that He created this world, that He can and does reveal truths about Himself, etc.

One should never be satisfied with his present knowledge of God, because it very probably is insufficient to put into practice his religion and to save his soul. The present knowledge of God is bound to fade away into a forgetfulness of God, and this, in turn, will pave the way for total indifference, thus gravely endangering one's soul.

So, being young as we are, we should resolve to continuously increase our knowledge of God. We should try to learn something about Him at every opportunity we get. Let us read this column in every issue of this paper, because here we will get a lot of first hand information on this all-important matter. We were created by the Almighty to know Him. Only by doing this we shall fulfill the purpose of our lives.

# Було колись в Україні

за А. Лотоцьким

## 1. Бористен.

Горяча літня днина вгорталася щораз щільніш у ніжну, животворну прохолоду. Все немов ожило, стрепенулося з важкого знесилля. Радіє зелень, радіють квіточки барвисті, радіють пташки щебетливі й пестрокрили метелики. Тільки могутній ліс стоїть на горі байдужий. Байдужий і старий дід Бористен<sup>1)</sup>, що веться пониже лискучою стягою.

— Мсні однаково — неначе говорить він — спека, чи холод. Не одне бачив я на своєму тисячелітньому віку. Гей, гей, колись не так тут було, була жара велика, все літо, зими ніколи. Трави буйні, дерева великани, не те, що тепер. А звірі, слоні, мамути, як гори, чудацькі всякі змії, що про них тепер тільки в казках згадують. Та це було давно, вже й ледви пам'яті держиться.

А потім — краще й не згадувати — потім прийшла студінь, морози, леди. Все вигинуло, завмерло — скаржився дід Бористен.

— Вигинуло . . . завмерло — повторив і собі темний бір шумом зеленого шовку.

— Еге ж, вигинуло. І так було багато тисяч літ. Правда потім леди почали топитись . . . Ех, як згадаю ті часи, які могутні, грізні хвилі котив я у Чорне Море. . . Почала зеленіти трава, вирости дерева, гарні могутні, як ось і ви тепер, мої дубочки, сусіди, але такі не те, що колись. А багато дечого й зовсім не вернулось. Прийшли і люде. . .

— Люде? Такі як і тепер, що нищать нас сокирами й вогнем? — зашумів тривожно ліс.

— Так, люде. Вони жили в печерах, полювали на звірят, а згодом почали сіяти збіжжа, заводили господарства, будувати хати, присвоювати диких звірят. Зразу послугувались камінням, потім глиняною посудиною, а вкінці взялись до міді й заліза.

— Ех, те залізо. . . знаємо яке воно тверде, які ostrі з нього сокири, — простогнав з жалем ліс.

— Так, так, чого я тут не бачив — тягнув далі дід Бористен — скільки тих

людей, різних племен, народів, скільки переносив я їх на своїх хвилях. Не одне бачив я, не одне ще побачу. Бачив ваших батьків та дідів, дубочки, сусіди мої, побачу ваших внуків і правнуків — нічого мабуть не здивує вже мене на цім світі.

## 2. Перший Хрест.

А таки здивувався раз дід Бористен. На його хвилях, горі рікою плило судно. Нічого д і дивного. Чи одно таке судно він носив на своїх хвилях. Та не дивне було судно, а люде, що були в ньому. Це не були ті грізні лица, насуплені брови, не були зодягнені в шкіри з хижих звірів, не мали ні списів, ні мечів. Це були люде зодягнені в полотняну одіж, а з їх очей була лагідність і любов. А вже оцей сивоволосий старець мабуть найлагідніший був зі всіх. Ні, таких людей ще не видав старий Бористен, хоч як багато бачив на своєму віку.

Сонічко хилилось до заходу. Старець увірвав свою мову й дав знак рукою. Дужі веслярі почали причалювати до берега.

— Тут заночуємо — сказав старець.

Заблмали вогні невеликої ватри, а її полум'я наче побігло скупатись у водах дужого Бористена.

По скромній вечері подорожні нап'яли намет й позасипляли. Навіть Бористен спинив шум своїх хвиль, щоб їм сну не збавляти. Не спав тільки сідоглавий старець. Зза ліса викотився місяць, заглянув в намет і там пабачив старечу статть на вколішках, на молитві. Його очі дивились кудись далеко, його уста ворухились, наче з ким то розмовляли. І так остав він на молитві аж до ранку.

А раннім ранком зібрав своїх друзів-учеників біля себе, приказав витесати хрест дубовий, високий і пішов з ними аж на верх найвищої гори.

— Яка чудова країна — сказав хтось з гурту. Їм відкрився казковий краєвид. Широкі степи, темні ліси й ревучий Бористен, справді наче в казці.

Вкопали хрест, стрункий, високий. І станув під ним сідоглавий старець, — ста-



нув св. апостол Андрій — станув задивлений в красу тої далекої країни і промовив своє пророче слово:

— Мужі, брати в Христі! Чи бачите ви оці гори? Істино, істино кажу вам, що прийде час і на цих горах засяє Божа благодать. Тут повстане великий город, а в ньому буде багато церков на славу Господеві. І нарід що житиме на цій землі, буде великий і славний, доки буде в ньому любов і згода... Але... — і схилив голову старець, начеб побачив щось, чого не хотіли вимовити його уста, не хотів бути віщуном горя. Аж по хвилині виправився знову, в його очах грали ясні вогники. — Так це минеться, довгі терпіння вилікують нарід з його недомагань-гріхів і вернеться до нього його давня слава...

Вийшло сонічко зза обрію, піднялось понад лісами темними й зеленими степами й сріблом обсіпало голову Божого старця, золотом ткало його полотняну одіж і ніжно, так дуже ніжно цілувало високий хрест над ревучим Бористеном — перший хрест на київських горах.

1) Бористен. — Так називали старі греки ріку Дніпро.

М. Тозтрович.

### ЛИСТОПАДОВІ СНИ

В осінь сумну  
Нам маки яркі процвітають....  
Наче до сну  
Степ наш могили вкривають....

Деся грає грім,  
Дрижать знов гори і степи —  
На тих степах  
Все ще живий — Дух Мазепи!

Й він з цих могил,  
Що вкрили козацькою славу,  
Добуде сил  
На діло, на чин за Державу

Промінь весни  
В осінь сумну знов нам сяє,  
Любії сни  
Про волю і долю звіщає.

Земле збудись!  
Під шум олов'яного граду  
Встають з могил  
Надії — на дні Листопаду.

## Thinking Things Over

By Myros Kmita

For a long time I have been bothered by certain problems referring to our own lives as the Ukrainian Catholic Youth. I would like to have all U.C.Y. members consider these subjects too, regardless of whether they agree with me or not. The subjects I'll talk about will not apply to any particular group of people, unless they themselves feel guilty of such offences.

The first thing I'm driving at is this: Why cannot the U. C. Y. in some parts of Canada get along with each other? And why do they, to top it all, spoil and break the morale of anyone who tries to do his best? I'm not out to brag about myself, I'm just simply fed up with that. And I am all ready to get myself a "fainu malenku francusku" and settle down and enjoy all this misery.

Here is a very good example of what I mean. I am full of enthusiasm; I sit down and start writing a very enthusiastic letter to the U.C.Y., perhaps to some special group. But I simply have to quit. Why? For the simple reason that hardly any of those UCY-ers care to read their own U.C.Y. magazine — the YOUTH. This happens to be the case especially in most, if not all, of Eastern Canada. If they happen to get their own magazine at their homes, it's most likely with compliments of the Editor. There is doubt if they read it even then. In many of our U. C. Y. clubs there are many who consider themselves "big shots," and such people never accept not-asked-for literature, unless it is something "nice and hot." Then they don't like Ukrainian (even partly) lite-

rature in their house. They are afraid to read even English articles in the YOUTH, because if they do read those wonderfully good articles, they are bound to change their lowly misery and become better — the kind they should be. And that is why there is no use writing to them — they won't read it. They cannot benefit from anything written to them.

So the only thing I can do is to write for those who are not too proud of themselves. I wish to inform them about certain things in order that they won't make the same mistakes I made. This will give me a very large field to work in. Here is one example: I happen to know several boys and girls who came into our part of the country. They were very active U.C.Y. members and good supporters of their home parishes out "on the farms." After a few months' stay here they became so disgusted with things that they might have even lost courage to attend church on Sundays because they fear facing some of their new "friends." How in the world can this happen?

To explain how such things happen, I'll tell you about some of my own personal experience. (I can still feel the chill when I think about it). One beautiful day I happened to get, by some strange coincidence, a personal invitation to attend one U.C.Y. club's Spring Ball. After covering a distance of several hundred miles, I finally arrived there late in the evening, alone. (I couldn't get my escort to come along). Searching for the place of the Ball took half an hour. Greeting the gent at the door, I introduced myself, and stated where I came from and why. But I was told that this Ball was strictly for tuxedos, tails, and escorts. Having neither of these, I was told to keep my feet on the outside of the door. They probably wouldn't have had cared even if I had come from the distant Siberia. Were they afraid that I, coming from several hundred miles away, might take away one of their girl-friends and trail her back with me "to the farms?" I waited by the door as half a dozen UCY-ers came and went, sneering at me when I told them who I was and from where and why I came here. Finally along came a couple from another town and, hearing my story, offered me a ride back

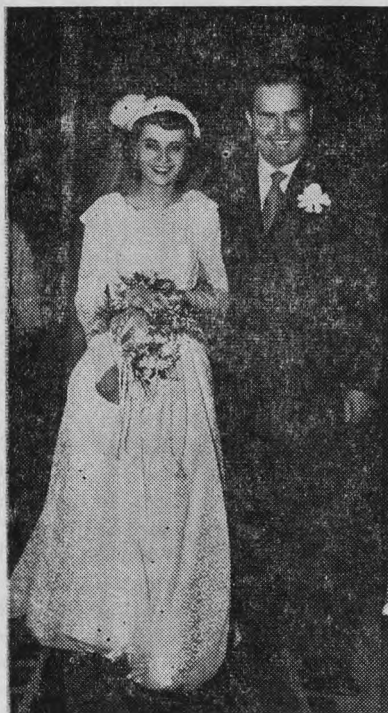
home. They were really nice people. I should have asked them if, by any chance, they too were not "from the farms." And this was how I spent an evening at the Spring-Ball to which I was invited from so far.

Most of the lads "from the farms" most likely often find themselves in similar circumstances. They are young boys who might be away from home for the first time. Suppose they got similar welcomes or treatment from their fellow U.C.Y. members, do you think they would enjoy ever meeting them again? In their discouragement they might even find it hard to attend church; and when they do attend it, would it be surprising if they stay near the doorway in order to be able to get away as soon as possible so as not to meet a group of friends who, it seems, know nothing more but to argue and talk about others even a few minutes after leaving church? Such newcomers very often do considerable work in new places, but what thanks do they usually get? Have somebody walk up to you and say: "Who are you? What do you think you are here for? There is nothing for you here; we can get along without you, etc." A person can take such treatment only so long, and then goes where things are a little better.

Or let's take another example: A U.C.Y. club is putting on a dance. You get enough courage to walk into the place and squeeze yourself into a little corner. You don't know anybody there because you came from out-of-town. At home you did a little dancing with a few girls you knew well, or danced very seldom. You would like to learn, and here, where you are unknown, you would not be embarrassed because no one knows you. So you walk up to a girl and ask her for a dance. She looks up at you from the corner of her blue eyes — a stranger! "No, thank you." Or she makes one or two rounds with you, finds out that you are not an "Arthur Murray Special" and quits in the middle of the number, thus chasing you clear out of the hall, or, if not that, refuses the next dance. But of course, there might be another reason why she acts that way. If she'd walk up to a stranger (even a fellow-UCY-member), and make him feel at home, next day everybody might be talking about

# WHAT'S GOING ON?

ЕДМОНТОН, АЛТА.



П-во Йосиф і Леся Степи

В суботу 19-го травня ц. р. в церкві св. Йосафата в Едмонтоні звінчалися п-а Леся Прокопчук, донька п-га Михайла й Анни Прокопчуків, з п. Йосифом Степою, сином п-ва Григорія і Анни Степів. Тайну подружжя уділили їм Всч. о. Дмитро Грещук, вуйко молоді та Впр. о. ігумен С. Шевчук, ЧСВВ.

Весільне прийняття відбулось в Народному Домі. Сердечні побажання від У.К.Ю. зложив молодятам п. М. Боднар.

Обое молодята були активними членами місцевого відділу У.К.Ю. і на далі працюють щиро для добра нашої організації. П. Йосиф Степа є в провінціоноальній управі У.К.Ю. Алберти.

## П-во Мирослав і Софія Сацьків

Гарне й гучне весілля справили п-во Теодор і Марія Сацьків своєму синові Мирославі, що 28-го липня повінчався з п-ною Софією Кифюк, донькою Юрія і Марії Кифюк з Ренфурлі, Алта.

Вінчання відбулось в катедральній церкві св. Йосафата, при гарно прибраному тетраподі, в присутності численної родини, приятелів і гостей. На нову дорогу життя благословив молодят о. Н. Свірський, ЧСВВ., давній приятель п. молодого.

Весільне прийняття приготовано в залі Народного Дому. Сердечні побажання молодій парі зложили: о. Н. Свірський; п. Яцій з Мирнам, Алта., де колись п-во Сацьків проживали; п. М. Боднар від У.К.Ю., а від приятелів п-і Онишук.

На другий день родина й приятелі зійшлись ще до дому батьків молодого й там при гарній забаві зложили свій дар на пресу в сумі 15 дол.

Мирослав є активним членом У.К.Ю. і точним передплатником та великим приятелем "Юнацтва," хоч через службу при канадійському летунстві не завжди може бути на сходах, чи різних підприємствах свого відділу.

## ГОЛДЕН, АЛТА.

30-го червня ц. р. подружились у Голден п. Микола Куфел з Егрмонт і п-на Емілія Пастушок з Голден. Молодий вихований в Колегії св. Йосифа в Едмонтоні, а молода в Академії Пресв. Серця в Саскатуні. Обое працюють в державних офісах, тому й замешкали в Едмонтоні.

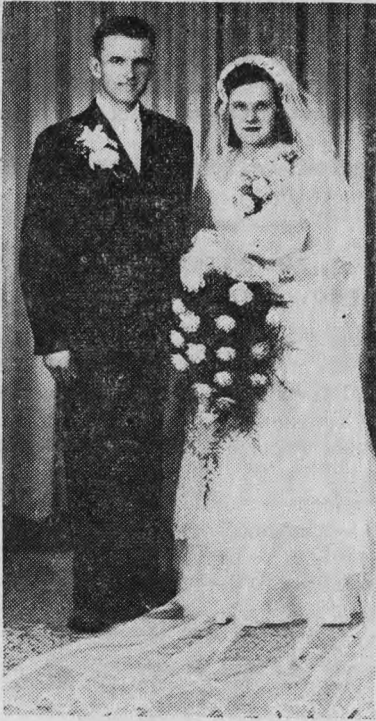
На весільній забаві п. М. Пожернюк за-

her. Her own boy-friend would probably never talk to her again. Even her mother would give her a good lecture on flirting with strangers.

As you yourself see, there is definitely something wrong somewhere. And we want to know what the matter is. We want to know how to correct this situation. Once it is corrected, the U.C.Y. in Canada would have something more to be proud of.

(to be continued)





П-во М. й Е. Куфел

охотив гостей до збірки на добру пресу, особливо ж на журнал для молоді "Юнацтво." Зібрано \$12.01 з чого на "Юнацтво" призначено 7.01 дол.

Молодій парі бажаємо багато щасливих літ в подружньому житті.

### ГЕЙ ЛЕЙК, АЛТА.

Дня 28-го липня ц.р. відбулось в Гей Лейк, Алта., вінчання п. Івана Блавуцяка з п-ною Галиною Сич. Це гарне родинне торжество завершилось у місцевій церкві Воздвиження Чесного Хреста.

Обое молодята походять з добрих і гарних родин, знаних і люблених в цілій околиці. Рівно ж були обое членами відділу У.К.Ю. й брали активну участь в організації та парохіяльному житті.

З нагоди весільної гостини родина й гості, крім гарних дарунків для молодят, зложили також свій дар на добру пресу. Зібрано 15 дол., з чого 5 дол. призначено на "Укр. Вісті", а 10 дол. на "Юнацтво",



П-во Іван і Галина Блавуцяк

що його молодята завжди читали й поширювали та й на дальше остануть його щирими приятелями й читачами.

Молодій парі бажаємо багато Божого благословення і щасливого життя на Мнугая і Благая Літа!

### КАЛГАРИ, АЛТА.

Дня 21-го липня ц.р. відбулось вінчання п-ни Амелії Мінні Макогоник з п. Андрієм Антоном Павловським в Українській Католицькій парохіяльній Церкві св. Стефана в Калгарах. Молодят, які обое були членами Українського Католицького Юнацтва, звичав тутешній парох Всеч. о. Ю. Ковальський.

Весільне прийняття відбулось, цього ж таки вечора в великій залі Канадійського Легіону, яке розпочав молитвою присутній Всеч. о. Парох, а п. О. Мостовий вніс тост на честь молодят і їх родичів, складаючи їм найщиріші побажання і на їх честь при-

сутні повставали з місць і відспівали їм "Многая Літа."

В часі гарної і культурної забави не забуто і про українську пресу. Збіркою займався п. О. Мостовий та зібрав від присутніх 20.05 дол., з чого на журнал Українського Католицького Юнацтва призначено суму 5.00 дол.

Всім жертводавцям щира подяка, а молодій парі бажаємо в здоров'ю і щастю многих літ.

Гість.

### ИОРКТОН, САСК.



П-во М. і О. Майкут

В суботу, 2-го червня ц.р. відбулось гарне вінчання п-ни Олі Библів з Дмитром Майкутом. Рано о. Дм. Библів, рідний брат молоді, відправив Службу Божу в намірені молодят, а вінчання відбулось поплудні.

Молода належала до Марійської Дружини, а також була діяльною членкицею місцевого відділу У.К.Ю. Діти Марії, вбрані в синіх і білих мантиях робили гарне враження при вінчанні молоді пари. Рідна сестра Тереса була дружкою, брат Микола був за дружбу, а рідний брат о. Дмитро звінчав молодят.

По шлюбі відбулось в парохіяльній залі

величаве прийняття. Пр. о. Дм. Библів зложив сердечні побажання молодій парі а також і всім гостям. Молодята замешкають на стало в Ошаві, Онт. Новозвінчаним родина й приятелі бажають багато щасливих літ.

На прес-фонд "ЮНАЦТВА" п-во Майкут зложили \$5.00.

### EDMONTON, ALTA.

#### NEW PROV. EXECUTIVE'S ACTIVITIES

During the Congress of Ukrainian Catholics of the Western Exarchate of Canada held in Edmonton on August 11th and 12th, 1951, a convention of the U.C.Y. was held and a new Provincial Executive elected, as follows:

President — Martin Bodnar  
Vice-President — Michael Koss  
Secretary — Lesia Pryma  
Treasurer — Peter Koziak  
Fifth Member — Joseph Stepa  
Press Manager — Orest Sachkiw  
Sports — Peter Miskey  
Spiritual — Marion Balash  
Cultural — Sam Hrushowetz.

The new Executive held its first meeting September 20th. Sport activities were discussed and delegates to the Saskatoon Convention were appointed. The three delegates were: Martin Bodnar, Lesia Pryma and Michael Koss.

The second meeting was held September 27th. Now the main topic of discussion was the "Youth." Rev. Dr. M. Sopulak and Rev. N. Swirsky, O.S.M.B., were present. It was decided to take major steps to help pay the debt on the "Youth."

All correspondence concerning the U.C.Y. should be sent to the Provincial Secretary, Miss Lesia Pryma, 11127 - 96th St., Edmonton, Alberta.

### EDMONTON U.C.Y.

St. Josaphat's

#### First Meeting.

The meeting was held in the National Hall. Plans for the election of officers were made followed by nominations for President, Vice-President, Secretary, Treasurer and Fifth Member. The election date was set for the following Wednesday.

**Second Meeting.**

Candidates for President gave their campaign speeches, followed by secret ballot voting.

The result of the election was as follows:

President: Marshall Andreychuk  
 Vice-President: Harry Lazowsky  
 Secretary: Mike Hawrylecko  
 Treasurer: Peter Hawryshko  
 Fifth Member: Olga Muz.

**Third Meeting**

This meeting was held in the Hall of St. Josaphat's Cathedral. A formal installation of officers was held with the Provincial President presenting the newly elected executive with their letters of office. Plans for the Hallowe'en Dance were discussed, followed by the formation of the Social and Cultural Committees.

**Fourth Meeting.**

There were approximately 60 people present for this meeting which was held in the Church Hall. Mr. Martin Bodnar, the Provincial President, gave a report on the Convention which he attended in Saskatoon. The Hallowe'en Dance was discussed and plans which were made by the Social Committee, were put before the assembly. The possibility of having the U.C.Y.O. run a Bingo for the purpose of raising funds, was discussed. The formation of a youth choir and dance club was discussed and all present were enthusiastic about the idea.

Following the meeting, the Social Committee presented a skit with the help of the members, followed by games, sing-songs and a lunch. Everyone had a very enjoyable time.

### **ГЕЙ ЛЕЙК, АЛТА. Могила Піонірки**

Принявши в останнє св. Тайни, 8 липня ц. р. упокоїлась в Бозі місцева піонірка А. Когут, проживши 71 років. У своїому житті перенесла вона важкий хрестик — 16 літ прикрої недуги — параліжу, що на завжди прикував її до ложа болізни. Та вона перенесла його справді по християнськи — по геройськи. За цілий час недуги ніхто не чув від неї ні одного слова нарікання. Завжди віддана була Божій волі. Тих довгих 16 літ доглядали її з повною посвятою і любов'ю не шпитальні догля-

дачки, але рідні діти. Таких дітей може виховати тільки правдива християнська мати.

Похоронні богослуження відслужив о. С. Курило, ЧСВВ. Він також виголосив прашальне слово.

На поминальному обіді переведено збірку на добрі ціли. Зібрано 30.10 дол. з чого на "Юнацтво" призначено \$10.00. Жертводавці зрозуміли вагу преси для молоді, що коли вона, та молодь має заняти відповідальні місця наших батьків-піонірів, то вона мусить бути до того відповідно підготована, а до того підготовання у великій мірі причиняється добра преса. Всім жертводавцям складаємо признання і подяку. Це гарна квітка на могилу покійної піонірки.

**VANCOUVER, B. C.**

The U.C.Y. of Vancouver held a successful Bowling Banquet at the Parish Hall on June 28th, with a good number of bowlers and friends in attendance. An appetizing cold plate was served by the ladies of the parish which was thoroughly enjoyed by everyone.

Presentation of trophies followed.

The winning team: Bill Zaseybida, Alice Zegel, Stan Johnson, Eileen Young and Mary Mushka, each received a trophy.

Ladies' high single, high 3 and high average was obtained by Mrs. P. Bushko. Men's high single, high 3 and high average went to Peter Bushko. Both were presented with a trophy also.

And last but not least, a small prize was given to ladies' low and men's low.

Dancing followed and continued until midnight. Everyone experienced an enjoyable evening. We are all looking forward to a bigger and better Bowling Banquet next year as our membership increases.

I. M.

### **BIRD'S EYE VIEW OF THE U.C.Y. OF VANCOUVER**

**EDDIE CARROW**

Observation: A good boss.

Favorite saying: "Don't worry; I've been around."

Weakness: Women.

Ambition: Make an excellent waiter.



**MIKE PUKESH**

Observation: Pleasingly plump.

Favorite saying: "Who does she think she is?"

Weakness: A block from DeLuxe Bowling Alleys.

Ambition: Become a good choir director.

**GLORIA KANUKA**

Observation: Does not believe in over-working.

Favorite saying: "А мені що?"

Weakness: Blonde men.

Ambition: Any oilmen around?

**PETE ZASEYBIDA**

Observation: Happy-go-lucky.

Favorite saying: "Let's go eat."

Weakness: Clean (???) jokes.

Ambition: Make a fast million.

**EVA HAWRYLECKO**

Observation: Book critic.

Favorite saying: "Well, if you insist."

Weakness: "Is there a lawyer in the house?"

Ambition: Own a Cadillac.

**FATHER BONIFACE**

Observation: Always occupied

Favorite saying: "Я тобі уха накручу."

Weakness: Fishing.

Ambition: Have a 100% choir attendance.

**WINNIPEG, MAN.**

The Brooklands U.C.Y. of Greater Winnipeg, Man., is a small club of 25 active members, but our size is no handicap when it comes to activities.

During the winter months our main sport is volleyball and every member is either an enthusiastic player or an avid fan. Another inside sport which gained recognition is Ping Pong and we hope to promote several good players for the ensuing year. At the first sign of warm weather, softball gains the spotlight and this sport is played all through the summer months, weekly, every Thursday, our Club night.

On May 20th, we held our Popularity Contest and Dance. From the proceeds of this undertaking, we donated \$200.00 for renovation of the church hall. The remainder was used to help provide members with sport jackets (and for the "Youth?" Ed.).

A Dramatic Group has been formed; the

play has been chosen, parts picked and rehearsals are likely to start in the fall.

Our socials during the year included a hike, wiener roasts, tally-ho and dances; music for the latter being provided by our Club Band or the Church Recording Library.

In closing, may we say that we have a happy time working together. We have had a good year and are looking forward to the next one.

**WINNIPEG, MAN.**

On Friday, May 18th, 1951, Mr. Frank Paluck and Miss Nettie Bakuska were united in marriage at the St. Nicholas Church. Rev. A. Wynnyk, OSBM, officiated and the St. Nicholas Youth League choir assisted in the service. Best man was Nestor Paluck, the groom's brother, and the matron-of-honor was Mrs. Stella Bakuska, sister-in-law to the bride. Miss Helen Nykoruk was soloist, and Mrs. Mae Oste, organist.

The newlyweds spent their honeymoon on a motor trip to Chicago. Both are active U.C.Y. members. Mr. Paluck is now the Manitoba Provincial Vice-President.

**SASKATOON, SASK.****ANNUAL CONVENTION**

The annual Provincial Convention of the Ukrainian Catholic Youth of the Saskatchewan Diocese was held October 6th, 7th and 8th, in Saskatoon.

Official opening of the Convention took place on Saturday, commencing with the registration of the delegates at 2:00 p. m.

The following Locals were represented by:

Cudworth — Miss Mickey Baraneski

Hafford — Miss M. Pylypchuk

Krydor — Mr. Julian Humen

Regina — Mr. John Weresiuk

Yorkton — Mr. Johnny Wytrykush

Saskatoon — Mr. Nick Potola.

Following the registration, a Youth session was held at 4:00 p. m. under the chairmanship of Miss Muriel Wawreniuk. Minutes were read of the past year. Maurice Holota, guest speaker, spoke on the Culture of the Ukrainian Catholic Youth. At 7:30

p. m. Rosary was led by Father Ivanochko. In the evening a dance was held at the St. George's Parish Hall.

On Sunday, Pontifical High Mass was celebrated by His Excellency, Bishop Andrew Roborecki at St. George's Cathedral. Following Mass a Dinner Banquet was held at the Cathedral Parlors. Afternoon sessions took place at 3:00 o'clock, with Mr. Maurice Cherneski acting as chairman. The introductory speech was given by Father Ivanochko, Spiritual Leader of U.C.Y.O. Then all Locals represented were called upon to give reports on work done by them during the past year. The guest speaker for the afternoon was Mr. Martin Bodnar, President of the Alberta Provincial U.C.Y.O. Sunday evening, after Benediction, a concert was held at St. Mary's Parish Hall, under the direction of Mr. Walter Hnatiuk.

Monday, at 10:00 a. m. the session opened under the chairmanship of the new Provincial President, Miss Jean Shudlik. Guest speaker for the morning session was Miss Lesia Pryma, Secretary of the Alberta Provincial U.C.Y.O., who spoke on the "Youth" Magazine. A speech given by His Excellency, Most Rev. Bishop A. Roborecki, brought the Convention to a close.

#### New Provincial Executive, 1952:

President: Miss Jean Shudlik  
 Vice-President: Mr. Walter Sharko  
 Secretary: Miss Olga Michaluk  
 Treasurer: Miss Ethel Pushkarenko  
 Fifth Member: Miss Anne Shabaga  
 Auditors: Miss Sophie Ozarko, Mr. Paul Kolysher and Mr. Stan Chepyha.

#### PRESS-FUND DONATIONS

U.C.Y. Mundare, Alta.....	\$25.00
Blawuciak-Sych wedding, Hay Lakes, Alta. ....	10.00
Mrs. Anna Kohut (Funeral) Thorsby, Alta. ....	10.00
Kozak-Rurka wedding, Haight, Alta.....	9.35
Nipawin, Sask., (Mission) .....	7.30
Kufel-Pastyzuk wedding, Holden, Alta. ....	7.01
Mr. and Mrs. A. Pawlowski wedding, Calgary, Alta. ....	5.00
Maykut-Byblow wedding, Yorkton, Sask. ....	5.00
Paluch-Bakuska wedding, Winipeg, Man. ....	1.00

## Faith of Our Fathers

Cognizant: of our Ukrainian descent, we, the Ukrainian Catholic Youth, bearers of the Catholic Faith — with its colorful church rites — herein resolve to propose and urge, as a means of bringing our youth back to the church of their parents.

Being: aware of the tragic social, political, economic and religious uprising occurring today in this world of ours, greater effort should be made to preserve our Ukrainian Rite in the Catholic Church as done by our fathers. God must be kept in our national life, for without Him we are going to face disorder and eventually complete and utter ruin.

We, the Ukrainian youth of America, stand united, representing a strong Ukrainian group working toward the release of Ukraine from all foreign entanglements and hope for a free and independent Ukraine in the near future. We must endeavor to prove to the world that we too, are a free thinking group.

In view of the fact that our younger generation is straying from our churches, be it through marriages, through other associations in competition with our Ukrainian Catholic Church or otherwise, we urge the co-operation of our clergy in various parishes to promote and stimulate interest through sermons, organizations, societies, etc. Lack of social interest on the part of some of our clergy in our youth, tends to form a wide gap which is hard to close if it gets too large. Our clergy should work together with our youth; join in with their good fortunes and sympathize in their sorrows.

With the older group of the Ukrainian Catholic people slowly diminishing as the years roll by, we, the younger Ukrainian Catholics, must stop to think of the need for increased contributions to the church by us. We must relieve our parents of the burden which they have borne for a long time. It is time that we started helping them along.

To insure the continuance of our "Youth"

# The Catholic Public School Teacher

Education pre-eminently belongs to the Church by a double title in the supernatural order, conferred upon her by God Himself. Therefore it is the full right of the Church to promote letters, science and art. The Church's mission in the field of education embraces every nation, without exception, according to the command of Christ, who said: "Teach ye all the nations," and there is no power on earth that may stand in her way. Therefore she never tires of defending her rights, and reminding parents to have all Catholic-born children brought up as Christians. Catholic education could be given only in Catholic schools, imparted by Catholic teachers; the teachers who are thoroughly prepared and well-grounded in the matter they have to teach; who possess intellectual and moral qualifications required by their important office, and who cherish a pure and holy love for the youths confined to them; because they love Christ and His Church; and who have at heart the good of the family and country. Such teachers, working side by side, with religious

men and women, can do excellent work and could be called the auxiliaries of Catholic Action.

The work of education has always been regarded as an important and dignified profession. The teacher deals with minds in their formative years of their lives, and, therefore, exerts a great influence on the development of the child's character. Certainly, one who chooses the teaching profession as his life work, undertakes a grave responsibility. The teacher's influence and responsibility are exercised in full measure only when it is given in its integrity — not only training the mind, but also the will.

The Catholic Church disapproves of the system of education in the public schools because it excludes religion as a subject. In view of this attitude, should a Catholic teacher accept a position on the public school staff? The Church states that since there is nothing wrong with what it teaches, and that it is desirable for Catholic teachers to work in public schools, therefore it is lawful that they accept such positions. Although they may not give religious instruction, they could teach Christian ethics and moral law, since they are able to teach these subjects better than the teachers of other denominations. Catholic public school teachers will be confronted with problems of their belief during the year. They should approach the local priest for advice, and then they would not infringe upon any Catholic principle.

There is not enough collaboration between priests and Catholic teachers, but both sides could be blamed. Some clergy object to the fact that lay teachers may be more successful in a public school than teachers in a parochial school. Therefore some priests resent the fact that they do not devote their abilities to Catholic education. The public school teacher, however, should assume a friendly attitude toward the priest and the parishioners, although this may be difficult at times. The Catholic teacher should assist the pastor in Catholic youth movements, and in parish welfare activities. This should be the Catholic teacher's duty even if it

---

## FAITH OF OUR FATHERS

Magazine, a publication which tends to enlighten our Catholic youth with the accomplishments of the people of our race, with the activities of our youth in our communities and their associations with Catholic Clubs, we propose the innovation of our urgently needed press fund to which voluntary contributions should be made by our good people and active Clubs.

For the Ukrainian Catholic Youth who are deprived of an annual vacation at some Catholic resort after a tiring year of tedious work, we propose and earnestly urge the establishment of a more elaborate and forceful plan by which immediate steps may be taken to make possible a good Ukrainian Catholic Camp; for only with youth of clean body and mind and soul can we tend to strengthen our race and keep it bound together and make the first effort to secure our future generation.

MARTIN BODNAR



endangers his or her position on the public school staff because of loyalty to the Catholic religion. Teacher's participation in parish work in the face of criticism is worthy of being called the true apostle. Furthermore, the Catholic teacher should always give the Catholic viewpoint in answering problems of a moral and social nature.

Teachers, who are thoroughly prepared and well-grounded in the matter they have to teach, and who possess the basic knowledge of the Catholic religion, may give Catholic interpretation to problems of special interest to the student. She (the teacher) may discuss such subjects as divorce, euthanasia, birth control, and evolution, etc. She could give each explanation from a Catholic point of view without being accused of teaching a religious doctrine because her presentation would follow a sound scientific and philosophic conclusion.

The Alberta school curriculum permits and hour per week for religious instruction. The teacher can demonstrate a genuine act of charity by lending his or her assistance

to the parish priests, if it is requested. One hour per week is not adequate time for complete religious instruction, but it is certainly better than complete neglect of religious education.

The Catholic teacher can accept social leadership in the community as well. He or she can obtain a complete course of training in leadership technique during the summer at the Red Deer Health and Recreation School. Here many boys and girls are trained in health recreation activities. Many priests and nuns attend these summer courses and their presence is always welcome. One non-Catholic supervisor stated that the presence of the Catholic clergy at the school keeps order, respect and a general high morale on the campus. The graduates become social leaders and directors of the Catholic youth movements in Alberta. For example, they take charge of Catholic Youth Organizations in the various parishes and are in turn remunerated by the Alberta government for their leadership.

(Continued in next issue)

## A TRUE LADY

By N. I. BYBLOW

Every young lady strives in her endeavors to obtain the one best and truest characteristic of her sex — to be a lady — a lady who can make herself known and felt as a co-worker to man, equal in all things that elevate the mind or embellish life. She strives, above all, to be a lady possessing all qualities that sanctify humanity.

What are these qualities so desirous of a true lady? They are not outward adornments for these are but of secondary importance. Wealth and beauty of person are but glimpses of a glitter — not at all of real gold. Wealth is but a temporal earthly possession — natural beauty is only skin-deep. But there is a greater and a nobler characteristic of a true lady. It is the supernatural beauty of a soul which is adorned with that rarest but sublimest of virtues — purity. It is a loveliness beside which mere physical beauty fades entirely — a loveliness which needs no exterior adornment to

supplement its perfection, for a virtuous soul exists even in a deformed body.

Beauty of the soul. There is no beauty of nature which can compare to that of a pure and spotless soul, God's greatest gift to humanity. All creations of God are adorned with some form of beauty. The flowers that bloom to give off their sweet fragrance, the birds that so gracefully sail through the air expounding melodic raptures, the trees clothed in a soft foliage arranged in perfect symmetry, all exhibit a natural loveliness intended by their Creator to glorify Him. Indeed, the beauty of nature is striking but it is only a shadow when compared with moral beauty. And it is this moral beauty of the soul which every true young lady strives to possess.

We think of an angel and are intoxicated by the intensity of its beauty. We are surrounded by a celestial atmosphere. Let us detain ourselves for a moment in this grandeur and in thought and spirit penetrate into the depths of heaven. We pass by ranks and ranks of angels and saints, we proceed amidst choirs of angels and archangels, the Cherubim and Sera-

phim, till we come to the pinnacle of creation — Mary, the Immaculate Mother of God. There we see beauty in its perfect and unblemished form. There is the loveliness, the grace and the beauty on which is bent the admiring and aspiring heart of every true young lady.

Mere physical beauty is only skin-deep and despite constant care it is only temporal. It is a frail possession and like a morning blossom fades and withers away with the intense heat of the day. Though it is not to be despised, it must not be valued in excess of its worth, because even as a rainbow in the sky, it can be appreciated only till it passes away. Mere physical beauty is but nature's imprint of a bit of tincture to the skin which not only passes with time, but when it does, it leaves a record on that tried and true barometer, the face, telling what has become of it.

Physical beauty is an asset when accompanied by virtue but when possessed by a young lady with whom virtue is lacking, it can become a curse to both herself and to the young men with whom she associates. One dozen bad boys can do nothing to mislead a truly virtuous girl, in fact even the most wretched of men will show her respect, yet one beautiful girl, inclined to evil, can easily lead a dozen good boys to ruin. Young ladies without virtue very often study their mirror too long, and thus peering into the glass at their frail possessions, mere facial composure, neglect to give any attention to their soul, the beauty of which is always reflected in its windows, the ever-sparkling eyes. Many such so-called beauties find themselves dying as old maids. Why? It is because they have set their face at such a tremendous price that they could not find a buyer before the market closed. Then they are led to inevitable worry and loneliness. As the rich man, when he finds himself dying, can find no consolation in his wealth to compensate for his loss of it, so the lady, who finds her beauty fading, cannot find comfort for her coming years by contemplating her passing charms.

Though love is the fairest and most virtuous ornament of a young lady, purity of heart is her noblest inheritance. If only a lady noticed the homage paid to her by

any and every young man who can truly call himself a gentleman, if only she noticed his inward "tip of the hat" to her when he meets her or passes by, because she is pure of heart, then perhaps she might even better realize the luxury of that priceless lily of purity and accord it the boundless value it well merits.

Recently in one of the American cities, several hundred boys picked at random from Catholic, public and private schools, were requested to state their so-called ideals in the opposite sex. The foremost of all qualities mentioned by these boys as desirable in their ideal girl was purity. Way down in the list, nineteenth in number, were good looks. As one boy wrote: "Beauty is but skin-deep. Hidden under the skin is the soul and only a pure soul makes an ideal girl." The next in the ten topmost qualities sought in a girl were given by the boys in the following order: modesty, common sense, pleasing personality, sense of humor, honesty, industry, respectfulness, neatness and punctuality.

This is a novel idea of a true lady. Let the young lady adorn herself to exhibit her natural beauty as given her by her Creator and thus feel at home in the environment of her society, but let her also wear her soul in style — in a spotless white, so that society will in turn be as proud to possess her as a lily pond is proud of the confrerity of a beautiful white swan.

#### GOD SHOWS IN YOUR FACE

You don't have to tell how you live each day;  
 You don't have to say if you work or play;  
 A tried true barometer shows in its place,  
 However you live, it will show in your face.  
 The false, the deceit that you wear in your heart  
 Will not stay inside where it first got a start;  
 For sinew and blood are a thin veil of lace—  
 What you wear in your heart, you wear on your face.  
 If your life is unselfish, if for others you live,  
 For not what you get but how much you can give;  
 If you live close to God in His infinite grace,  
 You don't have to tell, it shows in your face.  
 (This poem proves that genuine beauty must come from the heart and soul).

This time it is

# *The Letter from the Editor*

Dear Readers and U.C.Y. Members:

In previous issues you have observed on this page Letters to the Editor. They were letters susceptible, laudable and incentive. We extend our utmost gratitude for your taking the opportunity and pleasure in reading them with such great deference.

But recently, since the YOUTH last appeared in June, we have been receiving many letters which we have not the initiative to promulgate. This is one reason of informing you as such an occasion demands. The question is: Why had the publishing of the YOUTH ceased? Well, we can answer that in a few elementary words. It is undubiously because we are financially embarrassed and cannot meet the requirements to pay the price of one printing and we are, above all wanting in the proper support which is the cause of this perplexity.

We know, also, that you are asking yourselves the same question. Therefore permit us to give you a more plenary and satisfactory answer. For more than twelve years there exists the U.C.Y. organization with its high, liberal ideals and goals which it presents to its members and to the youth as a whole. For seven full years the YOUTH magazine tried its best to propagate those wonderful, characteristic ideals, to aid the youth in attaining their goal. But it seems that the YOUTH was not given the indispensable and obligatory support which we had greatly hoped for. What has happened? What is it? Is it the indifference of the U.C.Y. members? Is it the lack of enthusiasm and magnanimity? Is it fear of assuming the small responsibility of supporting their organization's organ? Or are all oblivious of their allegiance? The majority of the U. C. Y. members haven't shown the slightest interest in making the YOUTH a stable enterprise. They have not ensued new subscribers and, above all, failed to fulfill their own obligation of paying their own subscription fees for two or more years.

Is the YOUTH a failure? In itself — no! But as an official organ of the U.C.Y., it certainly is. It is not the YOUTH that failed the U.C.Y. members. It's the U.C.Y. members that failed the YOUTH. But things can still be rectified, remedied and ameliorated by again resuming the responsibility with a keener vigilance and necessary precautions.

With a new Provincial Executive in Alberta we will try to vanquish the defects and raise the YOUTH to its proper standing. Having much confidence in the youth, we know that in the future they will regain their strength and high spirits and will give birth to a new and better U.C.Y. That is why we had the courage to publish this issue of the YOUTH hoping that it will not be the last one.

There is no reason why one province should bear the burden of the Dominion organ. And we assure you that without the co-operation of every U.C.Y. member and reader there is absolutely no possibility of proceeding with such serious work. If you are at least a bit interested in your own life, in the religion and culture of your nation, you should give us a helping hand in publishing the YOUTH. How? No miracles are required. Revive your interest in the YOUTH and make it an obligation of every U.C.Y. member to become a steady subscriber to it. Try to get more new subscribers, too. Do your best in raising some press fund for this magazine. But, above all, pay and renew your own subscription.

If you do not fail the YOUTH in these things, it will never fail you.

Hoping that you will understand our position and your own responsibilities towards the YOUTH, we remain,

Yours truly, "YOUTH" EDITOR.



"Smith's name must be pretty high on  
his auto dealer's new car list."

"How can you tell?"

"He is allowing his wife to drive the  
old one."

**P. A. STARKO  
J. STARKO  
AL STARKO**

— Optometrists —

EYES EXAMINED

230 Tegler Bldg.

Edmonton : Alberta

\* \* \*

**P. A. STARKO**  
at Vegreville every Saturday

Get Your

**WEDDING INVITATIONS**

at reasonable rates

from the

**Alberta Printing**

Commercial Printing

10355 - 96th St. Edmonton

**STYLEMASTER**

APPAREL LIMITED

Manufacturers of Quality Sportswear  
**TAILORS OF MEN'S AND LADIES' SUITS**

Phone 74987

10845 - 82nd Ave.

Edmonton, Alta.

**TWO HILLS HOTEL**

CLEANLINESS — COMFORT — COURTESY

HOT AND COLD RUNNING WATER

**DINING ROOM AND COFFEE SHOP**

"Home Away From Home"

S. Wilinski & J. Tomy, Props.

**CLEAN-RITE CLEANERS**

HOUSEHOLD AND COMMERCIAL DRY CLEANERS

Calder Branch

12807 - 119th Street

West End Branch

Waverly Clothes

124th St. - 104th Ave.

**TAILORS**

MAIN PLANT

9546 - 111th Ave.

Edmonton : Alberta

H. Bociurkiw, Prop.

Phone 71355

East End Branch

10251 - 95th Street

South Side Branch

Moir's Dress Shop

76th Ave. - 97th St.